M 2323 11/1p/74 Return to EKwa Lawson after proofing

Mr N We'll break the habit again tonight. I will talk first. It's probably because I have someting to say. That which I believe is important. It is not when I but I could say it after play a little MUSIC but it;s almost for my own feeling, I would like to get it over with. It has to do with the possibility of our future. You know that I have thought about it already many many times we've talked about it also. Recently I mentioned the possibility of giving some kind of a talk in Warwick in order to have the people there become a little bit more knowledgeable about what we are actually trying to do. But I /think it is necessary to.. for ourselves to know how to become quite clear about what is an aim of this group . What do we really expect, what do we hope for.

Must Remain in Transcription Room

And to what extent is it reasonable. When we came here proably about, I think six or so years ago, in the very beginning of course because we were rather small we could talk about things a little easier there was more relation between some of us. And I remember at that after a time talking about how did we visualize the barn? What would be and could be the purpose . I remember I talked at that time a little bit at that time about Socrates. To have something in the midst of our life, to which we could with_draw and help support each other. Many times then thinking that as it would happen in ordinary life any how, that if one was not apt to remembering what work was or the meaning or got a little disappointed/or really quite discouraged, Then there would be others who could help the general atmosphere or level. A level in which it was necessary for a person to recognize that when he lives on earth

he should have quite definitely two kinds of aims. The one which he is in contact with all the time which we call unconscious state, but becoming convinced more and more that that unconscious state is not sufficiant for a man when he wants to grow up. and wants to fulfill what actually his aim should be. And that whatever happens to be the reason for existence in an unconscious state, and to whatever extent it is attributed to the fact that he is living on this earth and therefore that kind of a condition exists and that for the rest there is within him also a recognition of a potentiality for further developement. And the possibility of associating with an evolutionary law. And learning to understand what is really the meaning and aim of his own existence. And that for that someitmes it is necessary to ... to come to an accounting of himeslf to what really his life is worth and to what extent could grow out should be encouraged. And in what way it ought to be encouraged. There is then having in mind and in ones' heart a wish really to grow up and become more understandable or to comprendhend that which actually ought to exist for a man when he wishes to develope himself. And what ever resaons he now what to apply, whatever now is a possibility for him.

That Surely not all opportunities are alike for different people and that then when one singles oneslf out as a grou p that then the group as a wholeshould continue to understand that kind of aim and strive towards it. And at sometimes it is necessary to stop a litttle bit the activity and try to come to a quiet place. And to be able to sit there and to think

to philosophize to read to have that kind of possibility opened for him. And the Barn if a space that kind of possibiliyk for that. Being Particularly upstairs and the doors open. and that what is the lawn outside and I visualize many rooms that people could actully meet and talk, And try to undertsand each other and really by means of that find an inspiration. Partly because of nature & the quietness Partly because of the gradual possibility of makeing the barn more and more a place which we might call sacred. ~~Which would~~ or which would at least could induce a person to come to himself ~~or~~ and find within himself more of an eqilibrium.

I think we make attempts of that kind but we also have to consider ordinary life to a great extent and quite definitely we have to undertasnd and even at the present time we have to do that even more the particular nature of people and ~~to~~ what are their wishes really and to what extent ~~the~~ could they understand that kind of an aim. ~~really want that~~ kind of an aim.

I think, you might say, trying to go back to the country, getting away from New York and gradually setting up our shop here. And having meetings more and more concentrated and then using this as an opportunity for contact with different other groups and different places in the country. To the extent that you ~~can~~ are able to ~~really~~ keep in conntact with them. ~~And for that~~ Nevertheless the emphasis remain on this barn and the way we would ~~I really would~~ like to see it. And ~~I~~ you might say the population incteased and they came. and also Maybe to some extent there were spme among them who were hungry. Hungry for something that was worthwhile. We talked about that many times. We tried to understand what Gurdjieff meant by an impartial obbservation, by an impartial criticism. ~~And~~ By becoming clear about what man is now and what maybe is his potentiality.

if he only knew

~~And really~~ how to work on himself. And that all over years we have emphsized that time and time again. So that at the present time we have quite a collection of that kind of information which is available and which we can used and have used. And the growth has been regarding other groups in the country. Also quite interesting, similarly to our own efforts. And every once and a while we ~~have~~ get people from there and we go there. And help if we can ~~always~~ or at least we are in contact with them, and also try to instill in those people the same kind of principles that we have been ~~trying to~~ talking about . But what do we at the present time what is this aim? do ~~you~~ me still rememeber it? Because we are many times now so covered up by a variety of things that happen to us. ~~That~~ Life here I ~~fear that its~~ has not been very easy .

We started with an application of what we called work. In daily life for the simple reason that if work has a meaning it must make a man out of a man. ~~They~~ He must be able to face conditions of ordinary life and contact with so called unconscious people in a certain way and try not to forget himself ~~and~~ to remember what he is and in the midst of such activity th realize that ~~which~~ what is beyond all action. It has been extrememly difficult to hold on to that kind of ~~an ideal of~~ for ones own self developement . And of course it is ~~true~~ obvious that the group can be judged only by the total number of people who are actually willing to find ~~our~~ out for themselves personally what ~~can be found out~~ is involved for their own life so that then when there is a combination of them it might be possible that the group as a whole also that begins to understand and begins to represemt that. As far AS THOse who do not know. I think in

many ways we have failed. And I think in many ways we are still struggling. ~~It is~~ very hard to really bring about for oneself ~~to~~ the overcoming of the difficulties which we had to be ~~you are~~ confronted with. And to see what we actually could do ~~and~~ in this ~~what~~ kind of a surrounding.

Also we must realize that conditions of this earth the conditions of economics and politics. That the different sociological influences do, ~~they~~ affect us. Because of TV, because of radio , because of reading, because of magazines. That what we hear, and it affects us because we are people of this earth. And it happens to us when also in a similar way ~~and~~ as when it happens to the world as a whole. Because we are representatives of mankind. And being senstive as many of us are. We are influenced by that which at ~~is~~ sometimes is a little deliterious. And many times quite incomprehensible.

That is one draw back. Of living at the present time. And at the same time it also represents the absolute necessity of finding within oneself a certain solidarity so that then it will be easier to understand the onslaught of such influences on oneself. And not to be disturbed too much. And to keep within oneself a certain balnce which will enable one to continue to wish to be interested and actually want to spend energy and time and intention and love for wishing to work on oneself. We are still in the midst of that. I say what's six years you see. I believe in a seven year period. We're getting close to the seventh year. Within that period we have to make up our minds. That is why I talk about it.

You have to ask yourself what do you really wish. To what extent with this group. ~~Then~~ do you want to belong to it. And if you do wish ~~it~~ even for the existence of yourself in wanting to develope and become a man. Is this the real place for you to be.? Because every day You have to ask yourself that question every day. Your daily life comes in on you in the form of a variety of things in which you happen to be engaged. And for which there is a very definite reason not only even that in such an activity we test ourselves out ~~and~~ as to the value of our ordinary ~~outer~~ inner life ~~a~~ and the extra ordinary ~~xxxxx~~ objectivity which could exist. But also with the general maintainenece, ~~and~~ of everything that has to be done and of course expressed in terms of money. The provision of hav ing such ~~p~~oney come to us. And to be used for the purpose of this general aim, That we have in mind. And many times I think ~~that~~ we've lost a little of that what we originaly planned and that our idealism has been reduced to some extent by the reality of where we have to live through and not always be able to conteract such influences. ~~Not to~~ I've mention ed many times it is necessary that for all of us this lind of solidity within ~~o~~neself becomes the solidarity of the group ~~f~~ as a whole.

~~Perhaps~~ and that for that it is necessary to have not only an understanding, but also to forgo certain things that I consider selfish ness and that of course has to do ultimately with the question of self love and vanity. And that it is necessary to learn ~~f~~irst to live together in a reasonable way. without being too selfish about it. Without wanting ~~to be~~ to be for ~~o~~ne self ~~xxxxxxxx~~ what one's is with our too much consider= ation about ~~for~~ what other people need.

And that gradually that kind of an accent has to be replaced. And a different way of I call it a always caring for each other, as a group and to help each other if it is possible. In such a case really to wish to do certain things for the sake of a group. And to wish then to bring about a relationship which has the possibility of continuing to exist.

T This is really what I mean and I've said it several times already. What will you do ? how will you continue ? The probelm is, is it important for all of us to continue. Or maybe not for all of us maybe for some. Is it necessary now to bring about a certain foundation upon which this kind of activity can continue to exist. Because I will die sometime and then I would like to see if that potentiality has been partially actualized. If it is sufficiant to stand on its own feet. What will we do with the memory of Gurdjieff.? What will we do with that which at has been entrusted with us. ? To what extent do we want to continue by talking for certain responsibility ideas which we have tried presented and Which we have tried to study and tried to understand and tried to apply. To what extent do you feel that it is necessary for yourself to continue and that it is more and more becoming I would almost say an absolute necessity to wish to become a man in the sense that Gurdijeff tries to describe it. A amn who is harmonious, a man who is conscious, conciencious. A man who has a will. A man who answers to the necessities of the responsibilities which have been laid on him by virtue of the fact that he happens to be born on this earth. And in that particular attempt he has a relationship to be fulfilled.

That what it is as a man towards his God.

You see these questions of course we all agree are important. It is sometimes too bad that one forgets. And the forgetfulness can be covered by a little hypocrisy and all little bits of rationalization processes and justification for many many ways, and saying Yes but it has been difficult but I have no money, but I have to live in poverty, I have too many obligations already , I cannot find the time. And all of that of course we know about. We know it for ourselves , we know it for others. We are even careful about it not to criticize too much on that kind of a score. But we do criticize each other in the way we behave as ordinary human beings.

And this is really much more important at the present time, without losing the contact with the possibility of a spiritual existence Because all of that can come. But that is like a seed that has to be planted in the soil. And so many times its necessary to understand the condition of the soil itself. And how it has to be tilled and hoed and cleaned . And no particular other plants or vegetation should interfere with the possibility of the growth of a little seed of objectivity, that we try to plant within ourselves. And also can start to blossem and bear fruit.

I've compared this barn many times with a tree and the many roots, and ~~the~~ one trunk and the many branches and the activities and the birds in it and ~~things~~ singing. And whatever that now represents, that kind of symbolism. Do we put it to practice to see that even , you might say the roots are taken care of.?

The roots, that is us. That is where we come from. With all our particular idiosycracies. The way we have been educated, the way we have lived in the culture. How it has been taken in by ourselves. THe way we are as a personality when we come to ~~the~~ a realization that something else is necessary. How are we as ordinary persons together? I watch you sometimes/ . I know, I know myself well enough, I remember how I was.

Many years ago, I can say yes I ~~might say~~ I'm a liitle older than all of you . And i have had some experience. I know what it is to be selfish, I know about jealousy, I know about vanity. I know about pushing someone else a little but out of the way. I know haw to be a little clever to take a way something that perhaps doesn;t really belong to me . But one does it , ones does it. A little lie here and there ~~ther~~ sure. We know that. Are we still in that? Are we still? You go to luch at the barn. there may not be so much food for all those people 70-80 who have to have luch. Do you get your share at the expense of someone else.? Is that complaining. Do you complain in the right way? Or do you just complain? ~~Will~~ Do you do anything about it? And when others hear you , do they say something that you shouldn't be like that. ? Do ~~We~~ have the courage to stand up for a principal?or do they just let it go? What are we doing sometimes by continuing in the way ~~that~~ we have always have lived. To be stupid and sloppy and not attending to things. And all the different vices that we are quite familiar with. Are you actuall y wishing to prepare for making something available as a soil on which you wish to build a Kesdjenian body.

And ultimately your soul ? Do you wish to prepare for your death in that sense?

So that then if it actually happens, or whatever happens as spiritual possibility on any kind of a level in any kind of a way having an idea or an image , or a possibilitty or a potentiality for yourself and trying to imagine what God would be like if you would meet him. Where to place it all. And how would you be now when you say . ' I love work. ? And you don't care for each other.

I come back time and time again about this question of caring. Because it is very very difficult to care. When it goes at an expense of yourself. When you have an idea that you wish to do this. And you don't even want to listen to someone else who wants something different. And then you fight and you argue. And what ever is the result Maybe you win. Are you satisfied with having satisfied your own desires. Do you really think that that belongs to a man? It is true you know , that we work under the influences of the consequences of Kundebuffer.

What is Kundebuffer? When it appears on this earth and man kind has been influenced, as Gurdijieff would say, by an organ placed within him, so that he wouldn't see the reality of his own existence. In other words that he would fall asleep. And that he would't wake up. Because if he did wake up ,And he saw the actual condition of the reason why he happened to be here that is that he was used for the feedin of the moon. Or diiferent conditions inherent in the particular place where man happened to be on this earth. And we say sometimes at the Fa bridge of that kind of an octave. of involution,.

That then he couldn't stand it . And that for that reason this Kundibuffer had to beplaced there so that he would continue to be willing enough to remain asleep. And then to become for what reason he was then created f. The converting machine, Or tranformation station . For the feeding of certain other crystallizations in the universe.

they we say it was an organ necessary to put a person to slaep. To put mankind to a sleep. What is it in us. When do we fall asleep. When is it that we loose the beautiful .... the beautiful openess of a child? For what reason do we loose it. Because of our culture? The general conditions under which we happen to live. The influeneces which are deliterious. And put us to rest. Or the creation of so-called industrial progress. Which makes us more and more lazy. When do we lose contact. with that what was really the reality of ~~that~~ what we call magnetic center. And then become covered gradully ~~by~~ by this kind of educational film. ~~And~~ That then protects us and prevents us even from seeing that w WHAT TAKES PLACE IN THE OUTSIDE WOrld. That was the organ that was placed in us, as a result of such education.

But then Gurdjjeff talks about consequences. What does that mean / ? That it has been givien to man as he lives as well as to the rest of the world to see ~~if~~ that it could be possible not to continue under that influence. And that the consequences simply mean that still imagine them to exist. Suchan.organ existing But when .That an opp ortunity has been gvien that a man could free himself and that for that reason certain things have happened in the form of messages from above or esoteric knowledge which became known.

That a man because of that could be influenced by such.... you might say such currents affecting him. Undooing the actual existence of the organ but leaving the consequences only in the form of sleep. and that because of different kind of conditions which gradually became stimulated within a man that then ther was the possibility o of waking up.

You see this is the process that we had to go through when we were born because of our birth on earth. And that for that reason it is not entirely hopeless. Although we do go through periods sometimes when it seems quite impossible to continue to live. What is the Kundebuffer in our growth? That what has been planted in us is a desire to get something for nothing. The thought that if we just get together andlisten to a few meetings and read a little bit that then automatically we would become perfect . That we could expect that an ideal would be right next door...if we just want to make the trouble, take the troublt to go next door. And that then in grdaally finding out that it was not next door. BUt that there was long period necessary for a ce rtain developement. That it e was necessary that a certain amount of payment had to be given in the forn a sacrificing certain things about oneslef . That that what was actually possible for one, that one didin't want to accept it in the beginning because it was too difficult. And that now in this kind of a group we have lost that particular desire of wanting to work together on ourselves. And that then something else could start to exist. And I say, the consequences of that organ are still here because we still believe that without work we get somewhere. And that is exactly the wrong reason and that is why I mention it to you.

If you want this group actually to continute to exist. It is an absolute necessity that you start to understand work. And that you actually wish to continue with it and that you should fightto become very sinmple about it and to express it in certain terminolgy.That can be understaood. That each person can make up his mind that unless their are people who do work unless there are people who ar strong enough to stand up for a principal , nothing will happen with this group. Only after a little while it''ll disappear.

And this is what I warned you about . It does not help very much if I can say I have over two thousan tapes, that we had many many meetings and many many answers. And many many questions came up which all have been answered more or less sufficiantly. More than enough for any one to know if he wants to work he can work. It is still a question how often do you wish to work. How often do you remember it. How often have you thought of someone else when you walk in the morning and you attend to your own business. I say these thing every once and a while, sometimes a little flippantly . To remeind yo u sometime perhaps with a joke but I mean them.

And so I look at this group and my particular responsibility. Maybe I am too much of an idealist. Maybe I am a liittle ahead of the possibilities of the times. Which time now this particualr period will not allow for the crystallization of the particular kind of things that I believee in. And I'm also certain Gurdjieff believed in.

But That whatever that may be there has to patience to find out really truthfully what is possible for ~~one~~ us. What can we will do and to what extent can some of usunderstand it. Because it is not the quantity it the quality of a few and I ask such who are and who w wish to belong to that as quality, to allow themselves to stand up every once and a while and be counted,. I ask that for your sake as well as for mine.

I've worked for a long time with this idea in mind. I've made mistakes. I am very human and I'm perfectly willing to admitt that. I also see if it cannot be done, then we don't do it. Then if some reason that I'm forced to come to the conclusion that this kind of group as a group cannot exist in I way I hoped t that it might,It's very much like Gurdjieff, having hoped with Puiere . And he was prevented from actulaizing what he believed in.. He had an accident. that changed his life. So it is not unusual that certain ideals cannot be made real,. Even if in imagination one tries to here to certain thing it does not mean it can immediately become a reality . And when it is necessary to see that one has to have that kind of patience at the same time one also has to have common sense. What can one do with material that exists? ~~Am Ixxxx

I'm not rich I'm not poor. I'm just here for a group. I am a conversion machine of whatever maoney is eanred to be used again for the benefit of everybody. ~~Want~~ But I do ask some people to help. You see I have something in mind with this. I have a houde . It is a nice house, it has a purpose. I want to use it. I will ask every once and a while just a few people, maybe two to come to sit and talk some evening . Just to not be distrubed by a telelphone, just to really can talk. There ~~may~~ will be several poeple of that kind I will ask them. Because I think it is necessary that we ~~will~~ learnto understand each other, ~~but~~ that when ther are difficulties in the way. Particularly obstackes in the way we work. Particularly when there are certain impressions ~~that are~~ which have been created.Or certain ideas certain forms of criticism. Certain ~~k~~ets call it negativities which exist. I would like to know to tellmaybe I can be a target of ~~of~~ such criticism Its quite right why not? Because why should I know everything, and why should I be Hundred percent even honest. Or hundred percent be understood. I am one of all of us. But I would like to use that house for that purpose. To become alittle bit more of a central point where there can be quietness and silence. Where we can actually sit and talk and listen to each other in silence. To see what can be communicatied on the basis of honesty, and freedom of speech. Really to come down to e ~~An~~dental values. To seee what is wrong or not wrong or what cam be expected. And what does one wish with this group. What is there that One is actually interested in. To See if out of all of that kind of wisdom that can be gathered.

And it is not my own. I asked for it. I want to know I want to find out to what extent my patience is justified. To see if there are moments when we really can be honest with each other. That we really can talk essetailly and perhaps sometimes even deeper. Then the essentail essentiality. and that we really see eye to eyes. That is probably a good expression. Eye to eye. Assuming that one wishes to work. Assuming that an eye could be at such a time present. Assuming that at such a time Gurdjieff even in spirit could be therer. That you could evoke it. Evkoe him to be there that kind of honesty I woshed and I want it . and I want to be serious about that. Because it is a kind of form of lidfe to try to understand that what we have started with. Is it worthwhile.? Not just superficially. Not just having a little talk with so and so because he doesn't know how to make e ends meet. Or sometimes as a little difficulty becasue he doesn't love his wife any longer. Or that he doesn't know what to do with the education of his children. Or that is still very very small you know.

The real question is what is the value of your magnetic center. What do you unerstand of real life within.? What is the actuality of that? To what exyent are you interested.in considereing ing it and in taking it with you? Because that is what you will have to do when you die. In what way will you take it with you ? How will you prepare to become free? from what is now binding you. ? And so I would liek to talk about the future of this group. what to do with this group, with the West Coast Santa FE. with Bosten, with all kind of little groups that exist at the present time. And where still a great deal of work is necessary.

To see what correspondance there has to be continued. What kind of small little groups should actually continue in the way they do. or perhaps be changed.What kind of activities should continue to exist? Where there is enough aliveness in them to make it worth while for support for the group as a whole by the attitude of the people who w rk there. To come to conclusions about oneself.

One thing to not to submit but to belongto that what is a worthwhile aim if one wants it and not just a little bit of lip service. And not just a little bit of hanging on because it is just a little bit convenient.

Now you remember in the Bible it says either yes or no and when it is luke warm I will spew it out of m y mouth.

I don't like to have half way fifty fifty. I would like with patience to say that and that we can dowhen it is positive and to say that and that we should not do when it is negative. so-called that it could be a stimulus that it could actually represent a desire on our part to see how as I say a few can stand up for such principles , in the midst of others who don't seem to understand as yet. And perhaps cannot ne blamed. I'm looking for people who wish to became an example in that sense.

I hope it's not asking for toomuch.I hope it is not too idealistic. I hope that Gurdijeff and ideas of objectivity the ideas of the formation ~~and~~ creation of an "I".The absolute necessitiy of becoming impartial to absolutely any kind of form of behavior. Either physically or intellectually or emtionally expressed. That one can actually become a man on this earth. That on that kind of a basis that one is reminded thatone then can help.

That when I can work and someone else cannot, that perhaps the other can, ~~that perhaps I can~~ because I would wish to help. That ~~prhaps~~ when I fall down ~~perhaps~~ that someone else can come and help me to get up. That there is that kind of unity.

I say again is it asking too much. Regardless of anything that has perhaps not existed in this kind of a way an knowing well enough what happened to Gurdijieff and what his life represented and the diifficulties he had. And whatever his ideals had been and so forthe. What ever may have happened to that , it is all perhaps like an example of a certain kind. But we have to face what we are in the conditions in which we live, now. We don't live twenty years ago thirty years ago, Fifty years ago. Those are old times for me. And it is not right for me to make any particular kind of comparison.

But I do know that it is necessary that one keeps on keeping an open eye for the possibility of a developement. Of constantly ~~keeping~~ having in mind that life has to recognized. And that the form it will have to take belongs to a man when he wished to work. Then in creating the form in which he wished life to exist... That then he satisifes God in his wisdom, as representing eternity of life itself.

After all what would we do with out ones inner life.? What would we do without what we call religion? or a conduct or an undrstanding of superior beings? What wold we do with out' the proper attitude of prayer. All right Bob.

(turn tape over)

And so you see what I mean . I hope you do. Because I will refer to it every once and a while . Almost I would say I bring up, I will bring it up at certain times and try to give you certain reports of progress. In accordance with what I see . And I'll be quite honest about it because I don't want to fool myself. Idon't want to fool any one of you. I don't want to be hypocritical. I don't want to talk about work when I don't work.I don't want to give you examples for things that are not truthful. I don't know about it. I want to talk about experiences.

When we talk about tasks to fulfill I want to tell you that I know about such tasks. And that it is possible when I ask you to believe in certain things which are a little bit difficult. That I have firm convictions of the existence of such a belief. Otherwise I would not mention it . When I say don't have too much theory it is that I value the practical application about anything else. When I suggest don't read this or that it because I know that it is difficult to have that kind of an influence together with your wish to work on yourself.

D Don't dilute your efforts.But at the same time make very clear where your efforts are and what is necessary for the expression of them. Learn how to formulate. We give each other more than enough opprtunity. We have now a Tuesday, several people hav tested themselves a little. Maybe it could be done better..Maybe they should have had more attention. Maybe they had difficulty. We all try to work in a certain way. Sometimes someone a little easeier, a little more clever an little more abbe to formulate. Sometimes another just intuitively, just feelingly, emotionally

devet4dly, who knows?

We talk about a variety of different things different subjects, different aspects different applications in life where work can be of some help and we have that kind of literature ~~XXXX

by that what ought to become conscious labor. If you don't under stand what is self -consciouness, what is cosmic consciouness. Just ordinary concepts. They have no more meaning then just to be described and then for you to take it within your world and apply it in your life and to see what applies in your own little solar system That becomes important . Not all the kind of different theories about how the cosmos looks, and making a trip to Jupiter We are here with our feet on this earth . We have to live it. Maybe during that time it is possible to build different bodies that can be totally free on this earth conscious and consciencious as a man who is able actually to do. And what ever ther is we have talked about already hundred thousand times. About what is a necessity certainty. I ask you, to study,take it in, What you don't remember bring it back. What you don;t know any more think about it until you do know. Make the attempt to look at index sometimres to read ALL and EVERTHING fifteen times maybe, thirty times. Until you get the gist of it until you find life in ti .IUntil you find your life in it. Until you actually understand why it is necessary we try to talk about mankind as it has been in the past as it is now. As all of us are unconsiously. Try to understand the Meaning of Gurdijeffs life. What did he want? Was he interested in glory? Was he interested to be regocgnized ?to get his pictures in the paper.? to have publicitiy? Was he interested in money, accumulation of riches? So that he could live an easy life. If you knew Gurdijeff you Knew also how poor he was. You also knew that he never kept any money. That his the estate I would almost say not worth a dam in any kind of francs or dollars.

That he lived his life for sacrifice ~~and~~ that he didi it for the friends ~~differ-the~~ ~~ent~~ people around him because he tried to help. them Because he didn't need it for himself until he found that his life had been lived sufficiently and he has ahad his say to the extent that he felt that responsibility. And Gurdijeff it is ~~the~~ an example of a man. ~~It~~ was an example of how perhaps we could undertsand ourselves. And what may be the resquirements as perscribed. The beautiful thing I've said many times is that in all and Everything you will find a method. A real method , ~~not~~ nota washy washy method of being nice and kind and good and pollyanna. But actually what is required for work., What is the necessity first of the creation of an entity that is objective and can function like that under the grace of God. That that what is life can be undertsood when it is there in that kind of a form and then from there it can be undertsaood what this is theis body and what the form may mean/ Don't dweel too much on the form, just work. Don'et talk about it too much, don't talk theory. A little bit goes a very very long way.

I've said a little bit of theory is like salt it makes work palatable too much of it makes work a poisen. Don't sit and talk talk talk all the time. Express yourself not in talk, in the way you are. Your being. the way you look at others/ The way you attend to your own job. WThe way you have to do it when you are consciencious. Learn that first learnt to deal with each. Learn to appreciate what someone else is trying to do. Don't be critical. Don't have gossip in your mouth all the time.

Try to be simple and don't pretentd. Don't be hypocritical. And don't be prejudiced. But try to work in simplicity with what you know to see yourself yes. To obcseve yes. Too know whta it m means. To observe. To become aware. That's the word we use , awareness of "I". Awareness of you, it, this body this piece of meat . With a couple of organs in it. And potenti lityes and imagination, And hope and expectations and belief and to some extent reality. R-cohnition of higher forms of life. God absolute. Understanding of the cosmic ray. Of all the different systems of the universe. Crystalizations representing constellations. Units of stars combined. Symbolism. Feastyour mind and your heart on that kind of knowledge. Sok that then ultimately it can ~~get~~ be of use to you.and your understanding of yourself and what you ought to become. What palce will you have in relation to others?

How much , how far will you go out of the wayin order to help those who are on the other side of the road.? Are you a praiest or a samaritan? Try to see what you ar early in the morning. How will you start your day, / What will you remember? How Often? Will ypu put a knot in your handkerchief, if you use one. How much can you really dictate to yourself in an orderly fashion? To wish to understand what it is to be instructed by "I" when"I" takes on that form of guidance. When "I" tells you in that guidance , 'don't do this" or do that or what. Being present to what you are ~~and~~ you have to learn first to keeps your own house in order. To clean up. Not to be lazy. Remember the little story of the cabbage and the goat.

What is necessary for a man. Try to think about that for fifiteen minutes in the morning.. What is necessary for you? for the day. and before you go to bed you sit quitetly for a litle while, review the day behonest if you can be. truste , truste in what you abiltity to be honest evenx if you are not always honest keep the trust that you can be, And when at times you are not do honest many times because of conditions you donet undertsand.But the trust must be that you believe in the possibility of really being honest, the same way as your believe in the necessity xx ultimately to recognize your life within yourself.

And so we can continue. And so their are many tapes you can continue with and so there are many opportunities for studyx..And so ther is a barn where you can come when your are a little bit in despair and sometimes when you want to praise the Lord. What ever there is possible for one, what ever it is as a necessity of gettin info information of a certain kinds What ever is really requiered when you enter in that barn as yourself as you ought be that you take the time to condider that. That when you say Hello you mean it,. ~~It's all~~ that you are in that way working together. That there is that kind of willing ness for solidarity.

As I say one can continue from now until Christmas from christmans until doomsday. And now until you go to bed, you will start again tomorrow a new day with a new desire a dnew determination. Make tomorrow a good sunday. It's a day of sun. Sun is the center of your own solar system. Sun is the ultimate consciousness. of yourself. The sun is your soul. A

And maybe the day can be devoted to the concept of yur soul. Wishing it to become full grown knowing at the same time that the potentiality for it exists.Also under the law of grace from God above..

Maybe Gurdijeff helps sometiems, maybe when he does your grateful and when you now drink in gratitude so that in the future if you can continue to bless his name that everything in time will be understood in its true relations and its absolute value.

To Gurdijjeff.

It's not that I'm being forced to say something. Because I really would like to say something more in connection with work. We talked about last night . What is our aim and what we can expect and hope for. But you have to take into consideration that when you honestl work on your self, you remember what Gurdijeff says a person will lose his taste. It is going to be very difficult at times. and i in the first palce you must not be afraid BECAUSE IT WILL LEAD TO SOMETHING OF A DIFFERENT quality and mostlikely higher that is and it will give you much more something for insight into yourself of what actually is a possibility for different kind of realizations for your life as it is now as it is incased in the freedom which you can reach .That is a certain level of what you we would like to imagine of how it might be.

The visualization of that what you believe in as something that can happen to you that actually is in store for you and for which you want to work.is always of tremendous value when you go through a period of great tumultuous change.

Beacause it is difficult at such a time to remain interested too long in certain things you have been interested in. You get through with them quite soon. And you ~~wlak~~ walk from one side of the room to the other trying to think what it is that you should do. You don't know really how to tackle certain problems. As soon as you are making an attempt for them they become also too much you loose your interest. Your try somehhing else, you don't like that either. The quality of friendship changes. That what you remember of your old family from where you came is entirely different because they have lived their life. You are living a little different kind of a life. With a different view point . And although you have added by means of work a great deal more knowledge, though you go ~~for~~ periods in which you do not know as yet where to place it. It is very necessary to know that at such a time you must ~~be~~ not be discouraged. I don't believe it will ever be too much. I think that that what one receives is simply to be acted on to the extent that your capacity will allow. And that very seldom you will receive too much that you can not digest. That is you will digest what ever you can . You may get a little extra which then of course is quite useless for you but I don't think you will ever get too much so that it kills you. There is a protection in oneslf protecting form also for 'I'. An 'I' needs a time to build up and to develope itself. When "I" is in that process of growth you can surround it with a variety of different things which all may be delectable that is there is a desire on the part of 'I' probably to see into the future and hope that that what could become maturity also the 'I' would like to speed that up. It's very simple and it is very

silly sometimes to say that. Because this 'I' under the management of oneself since we have created it is still in its infancy for quite a long time. It is mostly due to ourselves .It is not that 'I' in essence is that way .It is the 'I' in operation regarding an awareness of what we are. And we hold it back.Because we don't understand it quite. And then being in that kind of tumultuous state where all different tastes are going to change you. And where you don't know as yet in what direction you ought to go. You are not as yet firmly planted in the new soil of some objectivity, which is sufficient for yourself to hold on to. You are swaying still, although you do have a rudder, it's just that it is stormy. I hope you wouldn;t despair during such a time. I say the visualization of what your aim might be the way you want to look towards that and the way you say strive towards that can give you strength. That what is within yourself can also help you. Because that what you accumulate as a result of work on yourself and the translation of different facts about yourself, we become more and more assured. That is the amount of truth which comes to oneself as a result of an objective reasoning and an objective feeling. That what gives you within yourself really your own solidity and in the question of work more and more there should be a contact through this solidity within in which the magnetic center is the most important part. That becomes a channel through which then certain information , energy,care,and so forth is given to you from the form of all life above. you can call it God , you can consider it for religious. You can even pray to that.

But... what should take place is while you work. That you use the up..... whatever is available and at the same time that you become filled with that what will be allowed as your portion for further growth . One becomes more and more a part of a totality. And the yeilding to that totality and dismissing that what is' the present form of oneslf. And gradual understanding of the form should become really nothing. That what is one says that "I am nothing'. in regard to that what is my life on earth. That it is replaced by a definite assurance that I belong to something else and that my life is not bound , by this earth alone.

I see it is very difficult you do dispair. You go through terribly difficult periods. Not always as intense at times it is almost impossinle to understand why one should suffer like that. It depends how sensitive you are. The ssnsitivity of your ordinary unconsciousness is employed in order to tell yourself that you are suffering and that it is really too bad. And then you start to qutestion ~~and then~~ you rebel also. You ask God even why it is necessary, that you should go through that kind of valley of death. Still , it will be followed by something else. How can you have that hope. By every once and a while becomeing convinced that you are not alone that your life is part of all life.And that at times you can open up to that be WISHING NOT to be that what you were. Not to remain unconscious. To have the hope that there is a possibility of ultimate freedom. And that you will conctinue with such thoughts and mostly your feeling. As if a such a time you have a contact with something completely away from this earth.It doesn't matter in ~~which~~ what direction you go its all the same. And it I hope you won't stop at just at the planetary level, or even the sun.

One should become part of the totality of the universal truth. And to the extent that you can let go, of that what you think

you are. And believe in the essentiality of your being. And that what is your magnetic center as really absolute. To that extent you will understand yourself, youwill be gratefull for having just a few moments of that kind and it will be sufficient to carry you further in your ordinary life. Never mind what the devil is doing to you it is always necessary to remember that life as such is worht much more than ten thousand devils. How does one do it with work? Try to become active with your body. Use your body as your friend. Help your mind to see if the thoughts which are there about yourself can gradually be changed into an awareness. Accepting your body also the suffereing .Also everything that has changed in your surrounding. Simply accept it for whatever it is but leave it alone. Becasue you are thing about your past. Concentrate on that what you hope for in the furture . Your expectations. which ever way you want to express it. Someday and perhaps not in a day. And perhaps not in A PARTICULAR PERIOD you call a day. Sometimes in light whenever light is. infinity. Your will meet also .You will become or maybe that is form . You will know for sure for yourself that God is with you and you are with him.

When? no one asks that question. Because that is projection in the future. That what one wants to be is always now not before not after but now. When the moment is that kind of infinity.

And I wanted to say this because don't despair I say. Keep on going, don't give up. Becasue many times you do give up.

Becasue it is difficult. Or you are deviating going in a little different direction. The simplicity of work always remains that simplicity. Keep on trying to observe. Try to become aware. Try to accept yourself . Try to remain impartial all the time keep that in mind. And do it with such a wish that it is worthwhile to wish for it. You must have the assurance for yourself that in the end that what you wish to reach that is what is understanding totally independant of what you now think that it will be reached. You will find it in All and Everything.Keep on reading and studying that book. You don't know half of it. YOu don't know one quarter of it. You don't know one percent of it. Just keep on. By working by making attempts. The knowledge and the wisdom that is in that book will be disclosed. And whatever now is secret in the form of long long sentences, will fall into such simplicity., thqt you are amazed how often you have read it with out any knowledge. The understanding will come. You must trust that it will be there in time . In time for you.

Birthdays of course looking at the future. Next year , what w ll it be? To what extent do I make that what I wish to become. ?

To Gurdjieff,

It is a little too cumbersome to go upstairs and have music so this time no music at all. Three minutes of silence, absolute silence.

(Three minutes silence)

That enough.

Have a good afternoon.